

# RELIGIOUS INQUIRER.

COME NOW, AND LET US REASON TOGETHER.—ISAIAH 1. 18.

PUBLISHED BY AN ASSOCIATION OF GENTLEMEN.—EDITED BY REV. JOHN BISBE, JR.

VOL. III.]

HARTFORD, (CONN.) OCTOBER 30, 1824.

[NO. 26.]

## EFFECTS OF CALVINISM.

We have long been impressed with the conviction, that the doctrine of election and reprobation has had a most unfavorable influence on the best minds. People of a rash temper will be ready to believe that they are elected, from some uncommon impulse, or dream, while those of a pensive turn, will be inclined to believe in their reprobation, from very slight reasons; but there is a third class, which is neither rash nor gloomy, which suffers all the horrors of a mental chaos, from vacillating perpetually between hope and fear. They suppose they must always be in an ecstasy, or that their hopes of salvation are mere delusion; and consequently they exhaust all their strength and spirits in keeping up an unnatural excitement, and brightening their visions of glory, and finally go down to the grave "with a soul-withering horror of eternal damnation."—Now we seriously ask on which class this doctrine exerts a blessed power, and whether it does not afford encouragement to presuming sinners, and the most disheartening prospects to the sincere and upright? That the doctrine in question is productive of the consequences imputed to it, we firmly believe, and shall attempt to prove in the following extract from the UNITARIAN MISCELLANY.

"In the fifty-ninth number of the Quarterly Review, there is an article on the lately published *Private Correspondence of Cowper*, which contains some excellent remarks on those distorted notions of religion, that have not only made fanatics of those who at any rate would have been fools, but have also, as in the instance of the bard of Olney, darkened and perverted the finest minds. We make a few extracts from it, both because they suit our own views precisely, and because, as they come from a high church publication, they show that when religion is brought down to practice, even orthodoxy can be rational, and men of good sense will agree together.

After alluding to the mental derangement of the poet, in 1763, the reviewer proceeds thus:

"His partial recovery was followed by that conversion, using the term in the technical sense attached to it by a party, which coloured his opinions and feelings during the remainder of his life. Mr. Greatheed, who is his religious, as Mr. Hayley is his literary biographer, gives us the following account of his state of mind. 'At length his despair was effectually removed by reading in the Sacred Scriptures that God hath set forth Jesus Christ to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. While meditating on this passage, he obtained a clear view of the gospel which was attended with unspeakable joy. His subsequent days were chiefly occupied with praise and prayer, and his heart overflowed with love to his crucified Redeemer. The

transports of his joy, which at first interrupted his necessary sleep, having subsided, were followed by a sweet serenity of spirit, which he was enabled to retain, notwithstanding reviving struggles of natural and habitual corruption.' Our readers will recognise the style of the party, which believes these meltings of the heart and exaltations of the imagination, to be the direct results of divine inspiration. That they are the mere natural consequences of high wrought feelings, we have no more doubt, than that the impressions which they produce are sometimes permanent. Whether his extacies were natural or supernatural, Cowper had not strength of mind to support them. Though we are sufficiently acquainted with the hagiographies of spiritual experiences, to know that the paroxysms of conversion are more severe and exhausting, than the subsequent communion established with the Deity, still we are convinced that those nine years, of what his biographer elsewhere calls the most transcendent comfort, laid the foundation, by the exhaustion they produced, of that subsequent despondency from which he never recovered.

"If the strength which was wasted in these outpourings of the spirit had been carefully husbanded, and employed in repairing the weak parts of his character, he might, we think, have been spared much misery. Had he been warned that the flood of light, which burst upon his mind, was the false fire of insanity, not 'light from heaven,' he might perhaps have escaped altogether that 'midnight of despair' into which he was afterwards plunged; at least it would have appeared to him less dense and black, if he had not dazzled himself before with its excess of glare.

"The progress of his malady was natural. So long as the state of his bodily health produced light and happy sensations, his, conversion was followed by experiences full of comfort. But strength of mind was consumed, never to be regained, in a vain attempt to keep up this spiritual revelry. The stimulus, which at first was found sufficient to produce the desired effect, required to be augmented as the novelty wore off, and the imagination got jaded. Then a strife and agony of spirit became more and more necessary to produce the feelings of inspiration. Even these resources at last failed. If the illustration be allowable, the brilliant light, the ravishing music, and the exquisite perfume could stimulate no longer. This excessive and prolonged excitement was followed by disease of body, and exhaustion of mind; the spirits of the poor visionary sank, and his religious comforts ceased altogether. Then became apparent another, alas! an enduring evil consequence of his previous ecstasies. His mind, long habituated to consider them as pledges of God's especial favour, and of his own election and call to salvation, when they were withdrawn, or, to speak more correctly, when a state of strong excitement was succeeded by exhaustion, considered itself rejected of God, fallen from grace, and given up to a reprobate spirit. From this time to the day of his death, the deep gloom of settled despair hung over him, and he was haunted with pining regrets after spiritual blessings which he believed himself to have enjoyed, accompanied with convictions that they were never to be restored, and with a soul-withering horror of eternal damnation."

EXTRACTS FROM THE CIRCULAR OF THE  
CONVENTION IN 1824.

To the Ministers of the Gospel which God preached to Abraham, saying, "In thee shall all nations be blessed;" to the faithful in Christ Jesus, who believe in "the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began;" and to the ransomed of the Lord, whithersoever scattered abroad, to whom this epistle may come, the General Convention of Universalists sendeth Greeting:

*Dearly Beloved,*

Pursuant to a custom coeval with the establishment of the General Convention, we address you from the fulness of our hearts, that ye may be partakers of our joy. "By the good will of him who dwelt in the bush," we have been favoured with another annual meeting, and it was truly "a time of refreshing from the presence of the Lord." From the commencement of the body, there has, probably, never been a more cordial and profitable season experienced. "The angel of the Lord came upon us, and the glory of the Lord shone round about us." The meeting was well attended, and the brethren appeared to be "of one mind and of one spirit," and determined, by the grace of God, to "strive together for the faith of the gospel." No root of bitterness sprang up among us, to choke the good seed of the kingdom. No inclination is felt to exaggerate in describing the harmony and happiness of the occasion; and that we do not, will appear from the minutes, which are a brief and faithful detail of the transactions of the meeting. Investigation and discussion were unavoidable in some parts of the business; but during the whole session, there was not, it is believed, a sentiment expressed, nor a sentence uttered, but with the purest motives, and in a temper compatible with the spirit of the gospel. The letters sent from different Societies, and the accounts given of others, by brethren in the ministry, who have laboured with them in word and doctrine, were encouraging to the lovers of "the truth as it is in Jesus." Notwithstanding the various causes which obstruct the free course of the real gospel, it unquestionably progresses in a degree hitherto unparalleled. New Societies are formed, and houses for public worship are erected, or are erecting in almost every direction.—The odium, which superstition has, for ages, attached to a profession of faith in "the common salvation," is rapidly dissipating under the renovating influence of "the Sun of righteousness," who has risen, and is still rising upon thousands, "with healing in his wings." Preachers of splendid acquirements, who have heretofore zealously laboured to disseminate the traditions of men, and young men of promising talents and virtues are constantly entering the ministry of universal reconciliation. Our Master seems to be rapidly hastening the time, when "a little one shall become a thousand, and a small one a strong nation." The difficulties which for a long time, partially suspended, or embittered the intercourse of some brethren are, by the grace of God, amicably, and it is believed, effectually adjusted; and a spirit of union and peace pervades, in a good measure, the whole order. These difficulties, though a subject of much regret at the time, will undoubtedly eventuate in the consolidation and permanency of the general connexion. They were probably, designed by our heavenly Father, as a course of salutary discipline. They formed, under his superintending hand, a necessary and useful trial of our faith. The termination of them in a cordial, and a firm fellowship, will show to ourselves and to the world that the doctrine in which we believe possesses sufficient virtue and power to overcome all difficulties; to remove every stumbling block out of the way of brethren; and ultimately to diffuse a spirit of perfect pacification through the whole family of man. Let us all seize the golden opportunity, and if we "have aught against a brother," exhibit this bright trait in the practical character of our religion. Let the world see that a hope in the forgiveness of sins, begets in our hearts a forgiving disposition. It was

with a view to accelerate a just and satisfactory settlement of any differences which may hereafter occur, that the resolve inserted in the minutes, was unanimously passed. The course heretofore pursued by the Convention, has in the increase and extent of the connexion, become burdensome, and therefore, untenable. The members have spread over a vast extent of country. In this imperfect state, "offences must needs come," and to carry them before the Convention, the annual sessions of which are, at times, extremely distant from each other, subjects the parties to great and needless inconvenience and expense. It is also believed that a variety of circumstances renders the Convention a less competent tribunal, than a select Council.

Before closing this circular, it is thought expedient to suggest to our brethren, the importance of an increased attention to the annual meetings of the Convention. At every session, some Societies are not represented by a delegate, or by any direct communication. We of course cannot have so perfect a knowledge of the general connexion as is desirable, or as the interests of the body require. Would it not tend, in various ways, to advance the common interest, should each society in the connexion, not represented by a messenger, uniformly send a letter to the Convention, stating the number of members, how many have joined or left, during the previous year, how much preaching it has had, what numbers usually attend public worship, and a plain account of its general condition and prospect?

FOR THE RELIGIOUS INQUIRER.

UNIVERSALISM IN DEATH.

How often those who believe in the universal benevolence of God, evidenced in his giving his son for us all, that we might be saved from sin and reconciled to heaven, are told that their belief will answer for life, but that it will fail them in death.

The writer had a brother, who was a firm believer in the doctrine of Universalism; his name was Delaune Mills. He resided in Canton, Conn. during the first part of his life, but removed to Ohio, about 24 years previous to his death, which occurred on the 26th of July, 1823. During his sickness, he remained firm in his belief, and his mental faculties continued clear until he expired. In the forenoon of the day on which he died, two respectable clergymen, of the Calvinistic faith, visited him, and questioned him on the subject of his belief. They asked him if he thought all men would be saved, and he replied in the affirmative; they then inquired if he thought all would be well with him after death, and he replied, as the approaching hour of my dissolution draws near, the prospect before me appears clearer and brighter than it ever has before. He related to them his dreams, the visions of the night, that filled his mind just before his death. Said he, I dreamed there was a multitude of chariots, drawn by eagles, collected about my bed, where I lay dying, and I thought I soon expired, and was placed in one of the chariots and conveyed to heaven; on arriving at the gate of the heavenly city, a shout of joy was heard, "here is one who has never denied the Lord that bought him," on which I awoke, and behold it was a dream. They asked him if he put confidence in dreams, he answered no, his confidence was in God, and that he believed Christ would subdue all things unto himself, and deliver up the kingdom to the Father, and then God would be all in all.

"Jesus can make a dying bed

Feel soft as downy pillows are;

While on his breast I lean my head.

And breathe my life out sweetly there."

New-Marlborough, April 19, 1824.

[This communication was mislaid; and consequently it has been deferred a long time; we hope this apology will satisfy our correspondent, and that he will favor us with an account of all deaths of a similar character which shall come to his knowledge.]



FOR THE RELIGIOUS INQUIRER.

Copy of a letter from J. V. N. Yates, Esq. in reply to one that appeared in this paper Oct. 2d, from MAYHEW.

DEAR SIR—It is certainly not my wish nor design to enter into a theological discussion, not only on account of my inability to support the contest; but because there seldom or ever was an instance in which either party became a convert to the principles of the other—I regretted therefore to see my name in a public journal, especially as I never, to my recollection, saw the letter thus publicly addressed to me, to which you allude, till I saw it in the paper you sent me—still however I do not perceive in it, any argument of sufficient force to produce conviction.—The manner in which you dispose of the cases of *Lazarus and the rich man*, of *Judas* and of *the existence and punishment of devils*, may appear very satisfactory and convincing to you, but I confess they do not so appear to me—nor indeed does the remarkable brevity with which you treat them either illustrate your meaning, nor convince my understanding. Logicians have a figure of speech, with which you must be perfectly acquainted, called *petitio principii*, and I apprehend you supposed *that to be the only mode* in which the force of those cases could be obviated—Indeed it is not the first time I have had occasion to notice this course of proceeding with those who advocate the doctrines you profess. Where an argument bears too hard upon them, they resort either to a *denial* of the meaning ascribed to the passages referred to, or they seek for some *cabalistic or mysterious* construction, entirely “out of the record.” Suppose an ordinary reader were to put his construction upon those parts of scripture, in which our saviour is represented as passing upon the fate of the human race, assigning a part to the *right*, and a part to the *left*, and in the same terms in which he promises *eternal* happiness to the one, he denounces *eternal* misery to the other, would he not naturally infer that our Saviour did not intend to play upon words that he meant to “keep the word of promise to the ear and break it to the hope.” Would not this reader even tremble lest his happiness would not be *eternal* when an Universalist should assure him that “*everlasting*” bore no such meaning when applied to *punishment*? Now, to a Universalist, all this presents no difficulty. His capacious and comprehensive mind definitively pronounces “*you are to be happy forever, but there is no threat of eternal misery*.” I can shew you some GENERAL declarations of God’s goodness and mercy being *over all* and consequently there can be *no limitation or exception* whatever.” Logicians have another expression called a *non sequitur* with which however, fortunately for Universalists those gentlemen have little concern, as it would be to them a very troublesome companion in the way of argument and now and then spoil a favorite theory—Upon the whole it is not very easy to penetrate or understand the doctrine of Universalists as they are not very consistent with themselves nor indeed with one another—I never yet found one, who could fairly meet the thrusts of his antagonist. If you ask them, *ought sin to be punished*? they readily answer yes—ask them *how, when and where*, and you confound them. They will not allow a *temporary punishment* hereafter, for that would be *purgatory*: And they will not allow it to be *eternal* for that destroys the basis of their creed. The most candid of them will admit that in this world *every sin* is not punished—nay in some instances, that it meets *reward* instead of punishments. Then again comes the question “gives us your theory gentlemen—let it be plain and consistent—If *sin deserves punishment*, how, when and where is it to be inflicted.” Again what becomes of the successful sinner hardened in iniquity, who while in the very commission of one of the grossest sins, is INSTANTLY sent into the next world. Where is his punishment and what is its nature. I suspect after all that the Universalists will have to fix at least upon a *purgatory*, however shocking to their feelings it may be to imitate the Roman Catholics.

Albany, Oct. 9, 1824.

## FORGIVENESS.

Is there a man who, if he were to stand by the death-bed of his bitterest enemy, and behold him enduring that conflict which human nature must suffer at the last, would not be inclined to stretch forth the hand of friendship, to utter the voice of forgiveness, and to wish for perfect reconciliation with him before he left the world? Who is there that when he beholds the remains of his adversary deposited in the dust, feels not, in that moment, some re-lings at the remembrance of those past animosities which mutually embittered their life?—“There lies the man with whom I contended so long, silent and mute forever. He is fallen; and I am about to follow him. How poor is the advantage which I now enjoy! Where are the fruits of all our contests? In a short time we shall be laid together; and no remembrance remain of either of us under the sun. How many mistakes may there have been between us? Had not he his virtues and good qualities as well as I? When we shall both appear before the judgment seat of God, shall I be found innocent and free of blame, for all the enmity I have borne to him? My friends, let the anticipation of such sentiments serve now to correct the inveteracy of prejudice, to cool the heat of anger, to allay the fierceness of resentment. How unnatural is it for animosities so lasting to possess the hearts of mortal men, that nothing can extinguish them but the cold hand of death! Is there not a sufficient proportion of evils in the short span of human life, that we seek to increase their number, by rushing into unnecessary contests with one another? When a few suns more have rolled over our heads, friends and foes shall have retreated together; and their love and their hatred be equally buried. Let our few days, then, be spent in peace. While we are all journeying onwards to death, let us rather *bear one another’s burdens*, than harrass one another by the way. Let us smooth and cheer the road as much as we can, rather than fill the valley of our pilgrimage with the hateful monuments of our contention and strife.—[Blair’s Sermons.]

## RELIGIOUS INQUIRER.

SATURDAY, October 30, 1824.

PROSPECTUS OF THE FOURTH VOLUME  
OF THE  
RELIGIOUS INQUIRER.

Our paper having changed proprietors, and new arrangements being necessary at the commencement of the next volume, we deem it proper to give its history and purpose, that the community may bestow on it more hearty and extensive patronage.

The Inquirer commenced in November, 1821, under circumstances extremely inauspicious, and with no probability of pecuniary advantage to the publishers, although no paper of a similar description was published in this state. Its object was to diffuse correct information on the scriptures; to remove prejudice, superstition and uncharitableness from the public mind, by a faithful examination of the oracles of God, and the history of our race; to strengthen and extend the empire of reason in concerns pertaining to our everlasting welfare; to exhibit the motives and reward of virtue, the dissuasions and punishment of vice in the most affecting light, and in a word, to promote the concord and happiness of man, by an extension of charity and knowledge. How far these objects have been accomplished, the public has judged, by favoring us with more support, than our most sanguine friends anticipated. But it has become necessary in the course of events, as our concerns and subscribers have multiplied, to transfer our interest in the establishment to an individual proprietor, that

the business may be conducted with more system, energy and attention.

The subscriber proposes to issue the *Inquirer* on a sheet of the same size and quality as the one on which it has appeared; to make some improvements in its typographical execution; to publish it semi-monthly, and to devote it to the purpose for which it was originally instituted.

Since the commencement of this work, other papers of a similar character have multiplied; and though they have advanced the cause of free inquiry and religious condor, they have lessened the circulation of the *Inquirer*. Believing, however, that the liberal christians in this State would afford it abundant support, did they generally subscribe for it; he solicits their undivided patronage, hoping his paper may sustain as high a character in future years, as it has in the past. Some, perhaps, who are favored with the preaching of universal grace, may be disinclined to promote this work, as they have its doctrine explained and enforced each sabbath; but such should remember, that, without their aid, the paper may stop, and many be deprived of the privileges they now enjoy. If, then, they would condescend to the moral edification of their brethren, who are not blessed with a preached gospel, and receive the blessing of thousands ready to perish for lack of instruction, let them favor this little work with their names and their influence. It is seriously hoped such effectual aid will be given it by the inhabitants of this City and State, that the design of its establishment may be accomplished, and that it may carry light and joy into the abodes of ignorance and poverty, sickness and despair, and bring the sinner to penitence and prayer, by displaying the melting love of a crucified Saviour.

The subscriber has obtained Mr. Bisbe, to edit the *Inquirer*.

#### TERMS.

The paper will be sent to subscribers for one dollar per annum, if they pay in advance; for one dollar and twenty-five cents, if they pay at the end of six months; and for one fifty if they pay at the end of the year. It is recommended that agents be appointed in all towns where the paper is taken, that the subscribers may be accommodated, and their number increased. Whoever shall become responsible for ten copies, shall receive the eleventh for his trouble.

As complaint has been made that the papers have worn in the mail, in consequence of poor wrappers, care will be taken that they are folded in strong paper, and properly directed. All letters on the concerns of the office must be directed, (post paid,) to the publisher and proprietor.

J. T. BEEBE.

Hartford, October 30th, 1824.

In consequence of the transfer of our paper, and the new appearance we intend to give it when the 4th volume commences, our next number will not be issued till the third week in November. By that time, we hope most of our subscribers may send in their names, and that the affairs of the office will be adjusted.

#### REASONS FOR BELIEVING IN UNIVERSALISM.

[CONCLUDED FROM PAGE 190.]

4. The Lord is good to all; and his tender mercies are over all his works.

How is he good to those who shall suffer endless misery, and how can his tender mercies be over them? It may be said he is good to them, as his purpose in their formation

was good; and that they would have experienced the intended blessing, had they not perverted their talents, abused their opportunities, and sunk themselves in ruin. But God cannot be merciful to a person, in forming him for happiness, when he certainly knows he will never enjoy it, either through a misapplication of his powers, or through a neglect to employ them at all. When God knows a person will never enjoy happiness, it cannot be said he is intended for its enjoyment; as God's wisdom is impeached by supposing he designs that, which he knows he shall never accomplish. He only foresees events through the medium of his determination, and therefore can never desire that a person should have a fate different from the one allotted him, as he is immutable. The idea that God could not make all happy, in consistency with his highest glory, is a dream of the human imagination, and a complete denial of the scriptures; as he never declares that his glory consists in misery, or that its perpetuity, or intenseness would give it a brilliant display. If God cannot or will not render all his creatures happy, he is certainly unkind to those who will be forever wretched, as a knowledge of their ultimate condition would have prevented their existence, or terminated their being, had God been as good to them as to the others, or had he been at all good to them. As the principles of Calvin teach us that the devoted class is born for hell, and that it is constantly fitting for the lake of fire, it is impossible for any to say how their condition would have been worse, or different, had God hated them with an omnipotent and eternal hatred. In truth, until it can be shown how an eternity of heart-rending agony can evince God's goodness to the sufferer, whom he sent into life for this express purpose, and whom he has prepared for this awful doom, we shall not understand how hatred and love are synonymous, or how an infinitely cruel being could torture his victims with fiercer wrath. It necessarily follows from the preceding arguments, that the scriptures are untrue, or that the doctrine of eternal torment is false; and if any be disposed to sacrifice the oracles of God to a system, they must be strangely infatuated, or most irreclaimably attached to a leader.

The objector may say, God is good to all, and his tender mercies are as really over all men in this world, as they can be in any, yet we see that misery abounds; how then can we infer that things will change in a coming state? it is replied, the analogy destroys the object for which it is instituted. Were part of our race happy and part miserable in this life, we might conclude, reasoning from analogy, that this difference would always continue; as we find on observation, some happiness and some misery in each individual, we might infer by the same process of reasoning that this mixture of pleasure and pain will form the character of each person forever. Should this be the case, God might be good to all, and our objector's argument from analogy would fail. But he might contend, that God was good to all, in giving each the means of salvation;



and that no charge of unkindness could attach to him; should some pervert their blessings to their own perdition. Let us simplify this statement, that its fallacy may be more apparent. When God knows an event will not occur, it is absolutely impossible that it should transpire. At the time he gave certain individuals the means of salvation, he saw that it would never be obtained; consequently he furnished them with means to effect an impossibility. How much goodness is displayed in such inefficient and useless bounties, when men are condemned to eternal perdition, because they have not wrought impossibilities with them? if this be love, what would be hatred? if this be sincerity, what would be mockery? If God entertain regard for all, if his *tender* mercies be over all his works, there is nothing to prevent the salvation of all men, as God possesses as much ability as disposition to save, and nothing in the universe can check the exercise of either. Should any one of Adam's race eventually be doomed to endless torment, it would be impossible to show how God was good to him, and he would require an eternity of teaching, to understand that there was a good being in the universe. As he would discover no benevolence in God, he would be unable to see how he had sinned, what law he had broken, or for what reason he was condemned to suffer. He might then have the consolation of knowing, that he had pursued his felicity with all his powers of heart and mind, and that he never transgressed a single law of God; for where hatred commences, the right of command terminates.

The apostle says we love God, because he first loved us; but should there be a person whom God did not love, would he be under any obligation to love his almighty adversary, or a being who was entirely indifferent to his everlasting welfare? it is perfectly obvious that he would be under no moral tie, as right to command and obligation to obey are reciprocal. "Had the Creator given existence to the creature only to render it unhappy, the relation of Creator and creature would still subsist, and yet we could not possibly conceive, in this supposition, either right or obligation. The irresistible power of the Creator might indeed constrain the creature; but this constraint would never form a reasonable obligation, a moral tie; because an obligation of this nature always supposes a concurrence of the will, and an approbation or acquiescence on the part of man, from which voluntary submission arises. Now this acquiescence could never be given to a being, that would exert his supreme power only to oppress his creature, and to render it unhappy." From these considerations we perceive, that, if God hate any soul, and have given it existence simply that it might endure misery, that soul has never violated a command of heaven; as there never was any right on one part to command, nor any obligation on the other to obey. Hence it could never be punished. But should it be compelled by the irresistible power of its Creator to experience unmingled and eternal anguish, no good being could see the

justice of the measure, or could rejoice that it was adopted, or discover how a being of infinite malignity would have conducted differently. This course then could neither honor God in the minds of good or bad beings; but should any endure eternal torment, it must be taken.

If God love his creatures, he will have a right to punish them, but unless this right be exercised to produce obedience, it will be evident that it is assumed, for love can delight in nothing but the happiness of its object. Now, as the scriptures affirm that God is good to all, and that he has great love for sinners, dead in transgression, how can the truth of these declarations appear, should some experience no blessing from God, but all the torment they can endure through a measureless eternity? It cannot be replied, that they enjoy many favors from God in this life, and that they have the same means and opportunities of obtaining salvation that others have; for as God had determined that they should never be happy, all their apparent blessings in this life are but marked curses, designed to enhance their hopeless agony, and all their means and opportunities of gaining salvation are as useless as though they were in the hands of the dead; for as God foresaw through his resolve that they would not be employed to gain happiness, it is certain that he did not impart them for that end, but for an opposite purpose. Should any, as the last subterfuge, fly to the sovereignty of God, and say, he has a right to do as he pleases with his own, and that if he give endless bliss to some, and withhold it from others, he does no one an injury, as no individual has any claim on him for a single favor: we reply, "the right of sovereignty arises from superiority of power, accompanied with wisdom and goodness," and where these three qualities do not unite, the right of supremacy cannot exist. But in the case brought by our objector, what goodness is displayed? Mankind are under no more obligation to yield to the disposal of a malignant power, than they are to seek their own destruction; and they can neither see nor acknowledge a right in such a power to dispose of them according to his pleasure. Thus the plea of sovereignty fails.

#### THE ATONEMENT.

[CONTINUED FROM PAGE 197.]

2. This doctrine asserts an impossibility, in declaring that sin and righteousness are transferable; that our sin was transferred to Christ, and his righteousness transferred to us. This, in the nature of things, is impossible. Sin is the violation of a law, and it is the act of him who transgresses; it is as really personal as consciousness, and can be as easily transferred. How can a deed be justly imputed to you, when your mind never consented to its perpetration, and feels no conviction that it is done, from any consciousness of action? That the scriptures pointedly discountenance imputation, abundantly appears from Ezekiel, who says, "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." If the

declaration of the prophet be truth, our sin is not transferred to Christ, nor is his righteousness transferred to us.

Guilt is the feeling produced by the commission of sin, and in the bosom of him who commits it; hence it is insusceptible of transfer. To charge a person with guilt, is to charge him with sin; for unless he had committed one, he could not feel the other. Should the innocent admit the charge of guilt brought against him, the state of the fact would not be altered, for the character of an act depends not on any after construction, but on the motives that influenced its performance; then our guilt was not transferred to Christ, for it is as personal as sin.

Punishment is pain or evil inflicted on the transgressor. If a person have not violated the law, he is not exposed to punishment, though thousands may have broken its every statute: but if a person have disobeyed the law, he must suffer its penalty, though millions may have observed its every injunction. In this case, however, it is not possible that Christ was punished, for he was innocent, and the punishment must have consisted in mental anguish. The doctrine of transfer is therefore palpably untrue, and we might as well suppose Christ imputed his wisdom, his immutability, or his miraculous power to sinners, as his righteousness. The apostle asserts that "he who doeth righteousness is righteous," and that "he who committeth sin is of the devil," and it is certain that God views men's characters in their true light; hence imputation of Christ's righteousness would make no difference, as no one contends that it changes the heart of the sinner.

3. Neither Christ nor his apostles taught the doctrine of satisfaction. If Christ knew that he came to save men from the wrath of his Father, by sustaining it for them, and that a belief of this was necessary to their salvation, it is astonishing that he never mentioned it in all his preaching, nor taught his apostles to mention it in theirs. Did Christ believe it a doctrine of truth, he could not have left men generally ignorant of the great object of his mission, much less his own disciples. When Peter determined that Christ should not die, and when Christ taught the disciples going to Emmaus, that it behoved him to suffer, admirable opportunities were furnished to show his followers, that unless he agonized on the cross and thereby turned his Father's anger from them, they could not be saved; but there is not a single hint of such a purpose, and the apostles are assilient on this subject as their master.

4. Satisfaction implies the reception of injury, and compensation; but God can do an injury as easily as he can receive one, or a benefit. But it may be urged, that altho' God cannot receive a personal injury, yet his justice may be violated, and require satisfaction. This does not vary the question, for how can God's justice be separated from him? or how can justice in the abstract receive injury or compensation? hence, if God's justice were satisfied, he was satisfied, but this is impossible. But it may be said, though God has received no injury by our sins, yet the good of the moral system has, and that reparation must be made.

But how is the good of the moral system advanced by the murder of an innocent person, when the hearts of men are left as sinful as they were before, and of course the law as little honored?

5. The idea that Christ reconciled God to us, by bearing the penalty of our sins, contradicts the divine immutability. God is without variableness or shadow of change, of one mind, none can turn him, the same love from eternity to eternity. This is the doctrine of the scriptures, and its truth secures the happiness of the moral system. But this scheme withdraws our trust from God, for it asserts that he has already experienced two changes, one when he became offended with us, another when Christ reconciled him to us, and that he will undergo a third, when he shall be angry with millions forever. If this be the character of God, he is imperfect; but as God is perfect, this is not his character, as perfection renders change impossible. Christ came to reconcile the world to God, not God to the world, and for this reason men receive the atonement.

6. The doctrine of satisfaction veils the loveliness of the divine character. It represents God to be full of wrath, fury and vengeance against sinners, and inexorable towards them, until the meek and amiable Jesus bore his fierce indignation, and turned his frowns into smiles. It robes him in garments of lightning, gives him a thunderbolt for a sceptre, and describes the merciful Jesus standing between his vindictive Father and offending man, that infinite Love may pity, that infinite Compassion may forgive transgressors, after it has received full satisfaction.—Who in this representation can see God as he is described in the scriptures? there he appears full of mercy for rebel man, disposed to pity, pardon and console his straying children, and to grant them every blessing of time or eternity, without the intercession of a mediator. But satisfaction takes this character from God, and gives it to his Son, and thereby places all our regards on Jesus. It hence seems impossible to admit the truth of a sentiment, which supposes pity and forgiveness unnatural to God, and never manifested to sinners, but through the mediation of Christ.

7. This system degrades the character of God, by making his justice indiscriminating and vindictive. It asserts that he threatened man with endless misery for his offences, and that, instead of punishing him according to his deserts, as he declared he would, he is satisfied that the innocent Jesus should bear "the very pains and torments of hell" for him, that justice may have its due. This being the character of his justice, it is totally immaterial whether the innocent or the guilty suffer, as reference is only had to the quantity of pain endured. But the most revolting feature in this description of God's justice is, its requiring the eternal misery of some, to obtain satisfaction for their sins, after Christ has once satisfied it for the sins of these persons with his own damnation. If this be equity, what is inequity? if this be the character of a good being, what would be the character of a evil one? If such be the vindictive and indiscriminating nature of God's justice, no in-



nocent or guilty person can feel safe in his hand, nor can any happiness be enjoyed in the universe of God.

3. Satisfaction and pardon are totally incompatible, each with each. We cannot better express our views on this point, than by quoting two writers on the atonement.—Stockell says, "and if Christ have satisfied the justice of God for all the sins of his people, how, then, can it justly, or with propriety of speech, be said, that God pardoneth our sins and transgressions? Sure I am, that debt can never be forgiven which is paid. He (Christ) did dip his pen in his own blood, and cross the black lines of all our sins, by which he made to God a full payment of our debt. Tell me, now, were my sins forgiven me in a strict and proper sense?" Burge says, "when a debt is paid, what can remain to be forgiven? Pardon, on the ground of justice, would be a contradiction in terms." It is very evident that satisfaction excludes the idea of grace, and predicates salvation on works; on what Christ has suffered, if not on what he has performed.

The fifth number of the Philadelphia Discussion is received. It is principally employed in examining the force and extent of certain Hebrew and Greek words, and in determining how far they prove the endlessness of suffering. In this number, a letter is read before the audience, in which it is stated, that Mr. McCalla did not intend to come to the point in dispute, but that he meant to plague Mr. Kneeland; Mr. Kennedy is dismissed from the office of moderator, and Dr. Ely is chosen in his place, and Mr. Kneeland informs Mr. McCalla, that, as he had long called him to the question at issue in vain, and as he had not an unlimited control of the house, he could not promise him the use of it after that day, (Friday;) but if he and his friends would furnish a place, as long as the Universalists had for them, he, (Mr. Kneeland) would meet him till death should take one of the parties. The next number closes the debate, and, it is believed, it has already issued from the press in Philadelphia.

#### ANOTHER CONVERSION FROM METHODISM TO UNIVERSALISM.

The Herald of Salvation states, that Mr. Cyrenius Forster, of Fredericksburgh, U. C. having investigated the scriptures for nearly a year, to convince a friend of the falsity of Universalism, has recently convinced himself, that the doctrine of universal grace is the truth of God. To show the change of this man's belief, his own language is quoted. On June 11th, he thus writes;—Universalism, that most damnable doctrine, introduced into the world by the devil, and consequently propagated by infidels." "The supporters of Universalism are men devoid of every candid principle.—They as naturally slide into Atheism, as one thought begets another; the reason is because Universalism and Atheism came from one source."! The man, who could thus express himself in June, on the 4th of September, acknowledged his belief in the all-saving grace of

God! Thus, like Paul, he has avowed a sentiment he once attempted to destroy. Let our Methodist brethren search the scriptures to see whether these things are so; and when their understanding is convinced, and their heart is melted, let them manifest their faith in the saviour of all men.

#### DEDICATION.

On the 10th of November next, the new *Universalist Church* in the village of Watertown, N. Y. will be dedicated to the service of the *one living and true God, Creator, Preserver and Saviour* of all men. The Rev. Hosea Ballou, of Boston, will officiate on that joyful occasion.—*Ibid.*

#### CALVINISTIC TOLERANCE.

Many persons have been called fools, or infidels, because they have honestly believed and openly declared, that the clergy of a certain denomination were striving to establish a hierarchy in this country, and to unite church and state, that they might have the souls and bodies of this republic under their control, and that they might conduct the affairs of both worlds according to their sovereign pleasure. We hope less incredulity will exist on this subject when the following extract is read, which is from the pen of a man, who was too honest to promote such designs, who loved freedom too well to see it sacrificed without a struggle, and who consequently deserted the brotherhood, published their secrets and received their curses.

The following is an extract from the sentiments, delivered by Doct. Burton at an association of the Congregational clergy, at Thetford, in the State of Vermont, and published by the Rev. Ignatius Thompson, who was present at the association. It may be depended upon as authentic.

"The Calvinistic sentiments never will prevail till the colleges are under our influence—young men when they go to college generally have not formed their religious sentiments—we ought to have a president and instructors who have the address to instil the Calvinistic sentiments without the students being sensible of it—then nine out of ten, when they leave the college, will support the Calvinistic doctrines—they will go out into the world, and will have their influence in Society—in this way we can get a better support without any law than we ever had with. And besides, when once all our colleges are under our influence, it will establish our sentiments and influence, so that we can manage the civil government as we please."

#### BALFOUR'S INQUIRY.

Rev. Mr. Sabine, of this city, has published a notice, in which he proposes to deliver five or six lectures in answer to Balfour's work on Universalism, provided he can be favored with the loan of a pulpit in some suitable part of the city. We have our doubts whether much good is likely to result from such a discussion, under such circumstances.

Since the above was in type, we have learned that the Methodist Society in Bromfield Lane have offered Mr. Sabine their Chapel; and that the said Lectures will therefore commence on the evening of the first Sabbath in November, and continue on every alternate Sabbath evening, till concluded.—*Boston Telegraph.*

This is the gentleman from Newfoundland, who denounced the Boston clergy soon after his arrival in this country, and who formerly had the charge of a society, in Essex-st.

Boston. It is presumed, that, feeling the desperateness of his situation, he has undertaken to answer Balfour's Inquiry, to bring himself into notice, and to obtain employment. We shall soon learn how he succeeds, and whether Mr. Balfour considers his arguments of sufficient force to demand a reply.

We are happy to learn that Br. W. A. Drew has received and accepted an invitation, from the Universalist Society in Belfast, to become their stated Pastor. May the Great Shepherd render their connexion a mutual and lasting blessing.—[*Intelligencer*.]

### CERTAINTY.

"I am not so foolish," says the pious Richard Baxter, "to pretend my certainty to be greater than it is, merely because it is dishonor to be less certain. My certainty that I am a man, is before my certainty that there is a God: 2. My certainty that there is a God, is before my certainty that he requireth love and holiness of his creatures: 3. My certainty of *this*, is greater than my certainty of the life of rewards and punishments hereafter: 4. My certainty of *that* is greater than my certainty of the endless duration of it, and the immortality of individual souls. 5. My certainty of the Deity, is greater than my certainty of the Christian faith: 6. My certainty of the Christian faith in its essentials, is greater than my certainty of the perfection and infallibility of the holy Scriptures: 7. My certainty of *that*, is greater than my certainty of many particular texts: and so of the truth of many particular doctrines, or of the canonicalness of some certain books. So that you see by what gradations my understanding doth proceed; as also that *my certainty differeth as the evidence differs*: and they that have attained to a greater perfection and a higher degree of certainty than I, should pity me, and should produce their evidence to help me."

We fear there are many who think there is merit in believing certain doctrines; who, mistaking the true import of the text, "by grace are ye saved," quiet themselves with having, once in their lives, passed through what they deemed conviction and conversion, and from thence believe their salvation is secure. They are like the barren fig-tree; and unless they are brought to true repentance, to showing their "faith by their works," we fear they will experience its just fate.

## POETRY.

### CONSCIENCE.

Will downy beds or aromatic flowers,  
Sequestered shades or amaranthine bowers,  
Blunt the keen anguish of a troubled breast,  
When guilty thoughts the startled soul invest?  
Not all the riches of wide India's store,  
Arabia's sweets or Afric's golden shore,  
Can heal a wounded soul, or ease the smart  
By vice inflicted on a guilty heart;  
Nature and art their charms in vain bestow,  
'Tis innocence alone true peace can know.  
Why starts the murderer thus at every noise?  
Where are his transports fled, his homefelt joys?  
Wherefore in vain her note does music pour,  
Or fortune all her glittering favors shower?  
Stung with remorse, the plunderer dreads the weight  
Of rigorous justice, and avenging fate;  
A broken seal now meets his guilty sight,  
A letter opened, wonders brought to light;  
For this he starts, if gentle zephyr shake

The pattering leaves, or tremble in the brake,  
The toiling peasant's breast no cares annoy,  
His life is labor, and his labor's joy,  
His guiltless bosom knows not to relent—  
Rich in his homely fare and sweet content;  
In his lone cot the golden treasure lies,  
Which neither wealth can buy nor pomp supplies;  
Grant then, thou Power divine, whose single nod  
Can make the trembling world confess its God,  
That guilt my honest heart may never stain,  
Nor pungent conscience dart afflicting pain.

### OLD AGE.

BY HENRY NEALE.

Old age is honorable. The spirit seems  
Already on its flight to brighter worlds;  
And that strange change which men miscall decay,  
Is renovated life. The feeble voice  
With which the soul attempts to speak its meanings,  
Is like the sky lark's note, heard faintest when  
Its wings soars highest; and those hoary signs,  
Those white and reverend locks, which move the scorn  
Of thoughtless ribalds, seem to me like snow  
Upon an Alpine summit—only proving  
How near it is to Heaven.

### THE GAMBLER.—An Extract.

And I have seen a wife at dead of night,  
Watching the dying embers on her hearth,  
And fancying every blast that swept along  
Her poor deserted cottage on the moor,  
A drunkard husband's footsteps—and again,  
When it has died away, and left her heart,  
Eased by her disappointment—she has look'd  
Upon her sleeping babes and pray'd with tears  
They ne'er may know the agony she feels.  
And when at last, he comes, with tottering steps,  
And vile abuse to greet her faithful arms,  
Oh, I have mark'd her bosom's throbbing swell,  
As with a resignation worthy heaven—  
She soothed his pillow, and with tones as sweet  
As ever mercy falter'd, sooth'd his soul.  
And I have seen her, on a wintry eve,  
Seeking her husband amid the gambling throng,  
And with a prayer that would have drawn a saint  
From Paradise to hear—begg'd him full oft  
To spare her starving babes the means of life.

The following Books and Pamphlets may be had by applying at this Office.

KNEELAND's Translation of the New Testament,	\$1 50
Do. Columbian Miscellany,	1 00
Do. Lectures,	75
BALLOU's Notes on the Parables,	1 00
Do. Treatise on Atonement,	1 00
Do. Series of Letters,	1 00
Do. Eleven Sermons,	50
HYMN Book used at the Universalist Church in this City,	75
A luminous discourse on the "Coming of Christ," from 2 Thess. i. 6, 10, by Rev. J. S. THOMPSON, recently of the Methodist Persuasion.	3
Sin against the Holy Ghost,—by Geo. B. Lisher.	10
Force of Prejudice,	20

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